4: Hockings E-5 (1962-1977) 1980
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hair to fall out. Some young girls use razors instead of this. The traditional method, still followed by some old women, is to rub wood ash into the pubes for one or two minutes and then pull each hair out separately. There was a wild plant that was dried for a few years, then burnt; and its ashes caused the hair to fall out as they were rubbed onto the body. The reason for removing the hair is that it can harbour ticks.

Before contact with the British, Badaga men shaved with the help of knives made by the Kotas. A potful of water served as a mirror. Later they began to shave themselves with broken bottle glass; and now razors can be bought in the bazaar. There are no professional barbers among the Badagas; but friends do sometimes shave each other. Poor men might shave rich men (but not *vice versa*), for which service they would receive some grain. A great indignity for the very poorest was to shave the pubes of other men for remuneration. Even today one may hear a person being abused with the words, "What can you do? You can't even shave my pubes!" Men regularly remove this hair for the same reason that women do.

Today Badaga men patronize barbers in the towns, but among elders one may still occasionally see the traditional haircut. The hair on top of the head should grow long, and this lock is then tied in a bun (*kotti*) at the back of the head. The sides are cropped short. A moustache gives dignity, and should only be shaved off for the funeral of a very close relative. Priests and headmen should not shave at all. Other matters of hygiene are discussed in the following chapter.

Clothing and Adornment[a]

2.14. It is generally said that before they left Mysore the Badaga women wore *sa:ris* — several meters of cloth draped around the body — and men wore *do:tis* — shorter lengths wrapped around them as loincloths. These at least are the traditional clothes of men and women in the Indian plains, now worn with such extras as blouses, shirts, underwear and shoes. But only in the twentieth century have the Badagas reverted to this plainsman style of dress, and that in combination with certain European influences too.

According to legend the later settlers fled to the Hills in the seven-

[a]Sections 2.14-2.17 are adapted from my longer article, "Badaga Apparel: Protection and Symbol," in *The Fabrics of Culture* (ed. Justine M. Cordwell and Ronald A. Schwarz), pp. 143-174. See bibliography for details.

9: Natesa Sastri U-5 (no date) 1892
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622 584 [623] be married to a boy in another village, the parents of the young people have to represent the matter to the Monegars of their respective villages. This is done after the courtship stage has been reached and the young people have agreed to marry one another, but even then if for any reason the Monegar forbids the contracting of the marriage the matter must at once stop, and no appeal to any higher authority is possible. Such a thing rarely occurs, but when it does there is no remedy, except that it may be possible to induce the Monegar to alter his decision by means of a judiciously administered bribe.

595 622 627 681 Owing to the existence of polyandry and ideas connected with it, things that would be regarded by other peoples as the gravest offences against morality are tolerated or even approved of by Baḍaga public opinion. Offences against the curious rules for the regulation of family life that obtain among the Baḍagas are brought to the village Monegar, who punishes the culprits by inflicting fines upon them. But however lax the Baḍagas may be in their ideas of morality within the family, they regard with the greatest displeasure and visit with the severest punishment any one who goes astray with a man of another caste, even though he be of the Brahman caste. The village Monegar conducts an enquiry, and if he finds the guilt of the accused person proved, he pronounces sentence of excommunication, and the unfortunate woman loses her caste and is d[illegible] the community.

622 627 586 [623] The vi[illegible]ar is also president of the divorce court—for, as was stated in my previous article, divorce, which is not uncommon in the Baḍaga community, can, after the cord-tying ceremony has been performed, be granted only by a regular decision of the Monegar and his village council. If a man and his wife do not like one another they have to bring the matter before the Monegar. He assembles a court, and himself acting as its president sanctions a separation or deals with the matter otherwise. If separation is ordered the person who is to take the divorced woman as his wife returns the *Sīla haṇa* or cloth money (Rs. 1¼), and the price originally paid to her by her first husband. The children, if there be any, belong to the father. The woman if she dislikes her second husband may apply for a second separation. Society does not look upon her as a bad woman because of these divorces or separations, and recognises all her children as lawfully born Baḍagas.

586 621 622 623 One more illustration may be given of the functions of the Monegar and the village council. If any Baḍaga family becomes very

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poor and unable to maintain itself, the village Monegar himself by his own authority or on the representation of the fact by some of the villagers calls a council, and as its head directs that each well-to-do Badaga family of the village shall give to the destitute Badaga so much of their property—land, grain, vessels, houses, &c. This custom is of special interest as showing how much vitality the idea of joint property still possesses, an idea specially characteristic of the old village-community system. The importance of the Monegar and of the village council in all matters affecting the social life of the Badaga community also throws some light on its original constitution. In all the cases referred to above nothing can be done without that important functionary, the Monegar, and in everything affecting the existence of a Badaga in his village the Monegar's word is law.

We have now traced a Badaga from his birth onwards, and it only remains to describe the rites that are performed on the occasion of his death and funeral. If the person who has died is less than five years old, there is no elaborate ceremonial, but in the case of others the funeral rites are both elaborate and interesting. As soon as all hope of recovery is gone, the dying man is given a gold coin (*Virarâyan panam*), dipped in ghee, to swallow. The relations feel happy if he swallows it, for they think that that money will be serviceable to him in the other world. If he is unable to swallow it, it is tied round his arm. Let us suppose that he has drawn his last breath and let us trace the after rites. If the person that is dead is a married man, the parents or other relatives of the wife are already in attendance for the occasion and present her with a cloth, of any colour except white, worth Rs. 5. This is called the *Mukkâḍu* cloth and is meant to cover her face while weeping. It is thus almost equivalent to the mourning dress of the widow in modern civilized nations. All the wife's jewels, which consist of a gold *Mûkkutti*—nose ring—*Velli Surupapi*—silver hand-bangle—and a pair of finger-rings, are removed. Her *Kaḍukkan*—ear-ring—alone is left on her. Unlike the custom of other Hindu societies the dead body remains inside the house till the time of its removal and is not removed to the threshold as soon as life is extinct, but the relatives do not eat till the body is about to be removed from the house. News is sent out at once to all the neighbouring villages of the death that has occurred and people begin to pour in. The death news is carried by the Toreyas, who perform many services for the Badagas for all of which they receive